

VOL. XXIX

No. 1

# THE AMERICAN McALL RECORD

Devoted to the  
interests of the  
McALL MISSION  
in FRANCE

issued  
February - April  
October - December

FEBRUARY  
1911

THE AMERICAN McALL ASSOCIATION  
1710 CHESTNUT STREET PHILADELPHIA

# THE AMERICAN McALL RECORD

PUBLISHED BY THE

AMERICAN McALL ASSOCIATION, February, April, October  
and December.

BUREAU, ROOM 21, 1710 CHESTNUT STREET  
PHILADELPHIA, PA.

SINGLE SUBSCRIPTION, Four numbers with Annual Report, postpaid, 25 cents a year. CLUB RATES, twenty or more subscriptions: To one address, 15 cents a year; to separate addresses, 20 cents a year. Club rates do not include the Annual Report.

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Entered at the Post-Office, Philadelphia, Pa., as second class matter

# The AMERICAN McALL RECORD

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VOLUME XXIX

FEBRUARY, 1911

NUMBER I

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*Friends of the Mission when in Paris should always consult the church notices in the Saturday (Paris) New York Herald for news of McAll Meetings.*

THE ANNUAL MEETING of the Association will be held in Troy, N. Y., on Wednesday and Thursday, May 3d and 4th. Full particulars will appear in the April RECORD, but meanwhile let every Auxiliary be making arrangements to send a full delegation to the Convention. And let *all* friends of the evangelization of France, especially those in Central New York and in Massachusetts—so conveniently near to Troy!—consider the question of attending a meeting which is sure to be of interest, stimulus and information. Even though not a voting delegate, your presence will do good and will do *you* good!

We are to have a third portable hall! A generous friend of the Mission, one who for a long period of years has given not only her money, but herself, her time and thought to the furtherance of the work, has now made a gift of three thousand dollars for *La Semeuse* No. 3. No doubt it will shortly be built and in active service.

Contributions to the Salle République Fund have now overpassed the three-quarter milestone of \$100,000, and less than \$25,000 remains to be collected. It will be possible to realize our dream of celebrating the fortieth anniversary of the founding of the Mission by the dedication of this building, which will surely mark an epoch in the evangelization of Paris, if only those friends of the work who are convinced of the importance of such a building will send in their contributions or pledges without delay.

*La Semeuse* No. 1, which at last accounts was still in a suburb of Lille, has now been removed to Turcoing, a suburb of the neighboring city of Roubaix. Pastor Segond, the son of him who made perhaps the best French version of the Bible, who has a struggling church in Turcoing (an infidel and Roman Catholic stronghold), perceiving the immense help it would be to him in his work, asked that *La Semeuse* might be stationed there for a while. Mme Segond is a sister of M. Lasserre, who is in charge of *La Solidarité* of Roubaix.

In 1863 Mrs. M. C. Bucknell translated the tract, "What is it to Believe in Jesus?" into French. She had a large number printed, and as her sister and brother-in-law, Mr. and Mrs. Ben Giffeth, were going to Europe she placed them in their hands to distribute in France, particularly in Paris. How far the seed thus sowed gave fruit only God knows, but it was an effort for Jesus long before the McAll Mission. It is interesting to remember in this connection that the first Corresponding Secretary of the American McAll Association was Mrs. William Bucknell, a relative of the devoted Christian who translated the tract.

As mentioned in the December number, our work in Aubervilliers, a suburb of Paris, has been given over to the Lutherans. Miss Annie Esray Johnson and Miss Chickering, however, continue to lend their aid to the work. In giving up our hall we gave a part of its furniture to the society which took over our work. The Paris Board gives a small grant to Pastor Courtois, under whose auspices the work is now carried on, and also undertakes to provide a speaker once a fortnight. It may be remembered that the Aubervilliers was "Beach Memorial Hall," the work having been transferred to this place when "Salle Beach" in the Place des Ternes was given up. We cannot afford to lose the beloved and inspiring name from our active life, and no doubt some new branch of our work will become the "Beach Memorial."

Now that the Field Secretary is forced to spend so much of his time in securing funds for new buildings, it especially

behooves the Auxiliaries to keep their contributions up to high water mark. The budget must not suffer while we are laying plans for greater things. When our new buildings are completed the larger and more effective work done in them will create its own interest, and will naturally result in larger gifts. Many who will never find their way to the modest halls in which the work is now carried on will be attracted to such buildings as, for example, the Salle République, in which we hope to celebrate the fortieth anniversary of the Mission. And once there, witnessing the variety of works there carried on, and their precise adaptation to the needs of the French people, they will feel constrained to contribute to the maintenance of the work. The critical time for the finances of the Mission is the year and a half perhaps before the completion of the first of the large buildings, while Mr. Berry is concentrating his energies upon the raising of large sums for the Building Fund. During this period each Auxiliary should strive in all earnestness to keep its contributions up to the best figure ever reached.

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### WHY THE RECORD?

Why does the American McAll Association publish a magazine? And why do the Auxiliaries subscribe for a certain number of copies, more or less? Why do individuals subscribe for it?

The answer is evident: As a means (1) of disseminating information about religious conditions in France and the part of the McAll Mission in meeting them; (2) of arousing enthusiasm for the cause.

Well, if THE RECORD in any good degree answers these two purposes, would it not be a good thing if every one already interested and already enthusiastic should extend its circulation as far as is in her power? As our General Secretary said in Washington last May, "If the circulation of THE RECORD is to grow, it must be through *your* interest and coöperation." She asks, further: "Will you aid in increasing the circulation of so necessary an adjunct to our work as the little magazine has proved itself to be?" She told of an Auxiliary "which has



enlisted the services of a group of a dozen young college women and society buds whose mothers are interested members of the Auxiliary. The girls are chosen from a half dozen denominations, and are to make a canvass of the whole ground," and added: "The most fitting comment to make on this suggestive plan seems to be, 'Go thou and do likewise.' A volunteer Secretary of Records, who is armed with the infinite patience and unwearying ingenuity of the ubiquitous book agent, can do wonders in securing a larger subscription list."

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### BEWILDERMENT AS TO RELIGION

It must be difficult for those of us who have not closely studied the attitude of the Vatican toward the French Government since the founding of the third Republic to understand the bewilderment of the common people as to the claims of religion, which the majority of them identify with Roman Catholicism. Because they do so identify the two, and because they most enthusiastically and with all their heart believe in democracy, they have naturally come to consider religion a dangerous thing for the nation. This opinion has been confirmed by the recent pronouncement of the Pope concerning *Le Sillon* movement, to which the article on page 17 of this number is devoted. Naturally, Protestants who are not very well informed but unfeignedly convinced of the reality and importance of religion, and also very much convinced that their country is better off under the Republic than under the Empire or any other previous form of government, are apt to be greatly bewildered as to their duty. It is to clear up this bewilderment that Pastor Charles Fleury, director of the Salle New York, in the Rue du Temple, recently gave a public address under the auspices of the Young People's Society of the Lutheran Church of Bon-Secours on the subject, "Can One be a Christian and a Democrat?" It will be remembered that in the old days of the Salle New York, when it was in the Rue de Rivoli, and very near the Bon-Secours Church, its then pastor, the late Pastor Mettetal, was a very active worker in our hall, and many of our converts joined his church.

## A CHRISTIAN CONVENTION

Under the Auspices of the Popular Mission and the Societe Centrale

By an Auditor, A. MAILLET

A fine example of a united effort for the glory of God was given in the convention which lately took place in Paris, in the fine concert hall where Gipsy Smith had previously carried on his crowded mission.

Thanks to the harmony which exists between the McAll Mission and the Central Society for Evangelization, M. Beigbeder and M. Boissonas by turns took an active part in this convention, which was a great success and a lively encouragement for the future. Even the proprietor of the *Salle Gaveau* (the concert hall) was deeply moved by it, declaring that he had never seen and heard anything finer, or which spoke more directly to the heart and the conscience.

The opening service took place on a Sunday, the subject for this and the following day being "Christ and the Human Soul." M. Tophel and M. Saillens portrayed sin in all its sad reality, producing a deep and salutary impression. On Monday MM. Malzac and Saillens spoke on the subject of "Grace." A fine chorus sang "*Réveille-toi!*"

Sors du sommeil où tu te plonges!

Réveille-toi! Réveille-toi!

L'âme ne peut vivre de songes!

Réveille-toi! Réveille-toi!

Elle vit d'amour et de foi!

After the reading of Luke vii a fine female voice was heard singing:

Venez à celui qui pardonne

Qui relève, qui console.

M. Malzac asked, "Do you believe that God can do anything to destroy the evil which is in your hearts? Here is a man who waxes eloquent about morality. Suddenly he learns that his son has been led astray. Then his fatherly heart awakes; he longs to snatch his son from the power of evil; he knows that he ought to watch over this erring but beloved son. Thus God who sees us to be guilty and suffering takes pity on us; his love thrills; it bursts forth in an

effort to save the world. The life of Jesus is this divine love in operation; it is the very grace of God showing itself in Palestine." Then the speaker told of the thousands who have found peace in Jesus, those whom he himself had found, and declared that the blood of Christ possesses the same efficacy through all ages.

M. Saillens spoke of death: materialistic theories are not what one needs on his death bed; what one needs there is to have seen Christ crucified, seen him suffering on the cross. Only this can calm the alarms of conscience. "I must hear the voice of God saying: 'Thy sins are forgiven thee.' No one can understand the grace of God until he has felt its power."

M. Tophel gave a study of the "difficult times" in which we are—equally difficult for the multitude and for believers. M. Gout spoke of the importance of the subject of Christian doctrine. M. Élie Gounelle followed on the same subject.

M. Jean Meyer gave a vivid study of Jehoshaphat and the life of the Christian in the world. M. Lortsch declared that we should not *preach about* the Bible, but *preach the Bible*. M. Hirsch, the devoted collaborator of the McAll Mission, spoke of the obstacles to the Christian life. The sin of sins is not to believe in God.

Monday evening, in the great concert hall, M. Boissonas read from Luke xix and spoke on "The People and Christ." There is a mysterious attraction between Him and the people. The enemies of Christ have given them nothing in exchange for Him they have tried to take away.

M. Saillens said that there is a Christianity which makes Christianity hateful—that which seems to say, "Believe or perish." He who said, "I am the truth" is not he who kills, but he whom the world seeks to kill. We are in great part the cause of the present incredulity. True religion suffers and weeps.

M. Lacheret gave a careful study of illness, followed by a moving address by M. Saillens on "The Death of the Christian as a Witness for Eternity."

M. Beigbeder summed up: The practical results of these meetings must not be merely a pleasant memory. Let us not quench the Spirit. Let us put ourselves at the disposition of



Jesus Christ. Let us live in prayer and the study of the word of God, and God will prepare us for the work which he will give us to do. Let us be ready, like Philip, to obey the commands of the Holy Spirit.

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JOSEPH LEGRAND (A Story from *Desvres*)

By WILLIAM SOLTAN

Joseph Legrand began life as a shepherd boy in a village in the north of France, where he had charge of the village flocks, taking them out on the hillside to feed. He delighted in his work, for he loved the country, and the flowers and bright sunshine appealed to him, and he felt often that no one could be happier than he was. But as he grew up he learnt much that was evil. Formerly the remembrance of what he had been taught as a little boy by the priest was often with him; the words, "I believe in God the Father,"—"Our Father who art in Heaven,"—he used to like to think of as he watched the sheep feeding around him, and then the words, "The Lord is my Shepherd, I shall not want," seemed very real. But evil influences were at work; he had the poisonous cheap story often in his hand, and he learnt to hate those who were better off than he was, and to be discontented with everything. As to God and the old words learnt in childhood, did not everyone know that that was all out of date? No one with any sense believed it. So his mind was fed with hatred and envy. The man who employed him—what right had he to be better off than others, he who had no education and could not even read or write? He was a miser and treated him badly; did not he abuse Joseph for his carelessness and for having lost several sheep that belonged to poor people, so that he, the patron, had to compensate them? But after all, what did that matter? Was not the man rich enough to be able to afford it?

So the lad grew, learning more and more in the school of sin and of folly, and with none to help him in the right way. After some years he left the village and went to work as

A MINER

He got off his military service owing to a slight lameness from which he suffered, and, going down to toil in the mine, was quickly drawn away by bad companions, spending his

leisure in the wine-shop and getting among freethinkers and anarchists. His old gayety was gone; he lost his love for Nature; his one thought on coming up from the mine being to spend his earnings in drink. He was following the example he saw around him, and all he seemed now to live for was—alcohol.

At first Joseph had boarded in a family, but the good people quickly grew tired of his dissipated way of living and told him to find a home elsewhere. So he hired a miserable room in a wine-shop, and all his evenings, and often half his nights, were spent among the lowest and most reckless spirits of the place; but he was very wretched and often filled with remorse. His poor mother and sisters were heart-broken, for they knew the life he was living; he would long to be free from it, but could not break the chains that bound him.

After a while a new light seemed to open on his way. He made the acquaintance of a young servant, Marie, and before long they were married. With characteristic imprudence they started without a penny in their pockets, and the only home to which he could take his young wife was the room in the wine-shop. At first there seemed a change in Joseph's ways, he thought he was going to be a different man; but the evil associations were too strong for him and he dragged down his wife to share with him his liking for strong drink. When their first child was born it found the parents in misery and the father drinking as badly as ever. In the depth of winter, without proper food or fire, and with hardly clothing for the little one, poor Marie was indeed to be pitied.

When the baby was a few months old they decided to leave the mining village and to go to the town where his mother lived. In debt all round, unable to pay the rent of their miserable room, they had to leave their few possessions behind them and to borrow money for their journey; and thus it was that they arrived at

#### DESVRES

where they were to come into contact with something that they had never heard of nor imagined—the Gospel of the Lord Jesus.

Full of hope and of good intentions, the young couple made a fresh start, Joseph getting work in one of the cement factories. But there was no real change in either of them, and soon disorder and dirt, drunkenness and want were the way of their lives as before. Two other children were born; the home was more wretched than ever, with both parents given to alcoholism. Poor Joseph tried more than once to get the better of his craving for drink, but he was helpless and went only from bad to worse. It was a wonder that he lived, seeing the way in which he exposed his life, often lying all night in a ditch. All love for wife and children vanished, and he was considered the worst drunkard in the town, and was the laughing-stock of the place, as he would limp along, falling often his whole length as he stumbled on the pathway.

#### A NEW LIFE

It was the annual fair at Desvres, and people had come from all the country round to amuse themselves and to spend their money. While the place seemed given over to fun and frolic, there was one spot where a little band of praying people were meeting—the Mission Hall, built a few years before, the one place in the town, and indeed in the neighborhood, where the Gospel was preached and where a helping hand was stretched out to those needing love and sympathy. And it was to this place, away from the noise of the fair, that poor Joseph found his way, coming in, slightly under the influence of alcohol, and asking if there was any hope for a poor, miserable man. He had been haunted by the thought of suicide, so hopeless had he become.

He was met with kindness and love and told that there was hope for him and that he would find friends ready to aid him in his struggle against his besetting sin. So he signed the pledge and began to attend the meetings regularly; and as his poor brain became cleared and he began to understand the message of salvation, a new horizon opened before him. He had never understood before what it meant to call God "Father," though the old phrases came back to his memory. Then to know that Jesus Christ was a Saviour, One who could forgive sins and who could also save a man from the power of

temptation and keep him from falling—it was indeed a revelation to him. So he put his trust in the Lord, and he proved how true indeed were His promises, and that there was salvation even for him.

But what persecutions and mockery he had to endure! It seemed as if all were against him to drag him down and to prevent him from being delivered from his evil life. His old mother said she would rather see him rolling in the gutter, or dead, than that he should leave his religion!

Poor Marie found it hard to give up drink, for she had got to love it only too well, and she looked on at her husband's fight in silence, wondering how it would end. But at length she was persuaded to join him in signing the total abstinence pledge, and gradually she overcame her bad habits of laziness and neglect, and order and peace reigned in the home for the first time.

And now that he was freed from the awful bondage of alcoholism, and that the hankering after it had gone, his old tastes revived and he began again to take intense delight in Nature; every blade of grass seemed to have a message to him, the flowers and trees once more became his friends, and he used to enjoy working in his garden, watching the growth of his plants and tending them skillfully. But a new thirst came upon him, and he thirsted for knowledge—knowledge of God and of His Word. Joseph was never weary of hearing about the Gospel, and never weary of asking questions, getting his doubts removed, his ignorance enlightened. Sometimes he kept M. Malan after the meetings till one o'clock in the morning, asking explanations of this and of that, until, for very weariness, M. Malan had to beg him to let him go home. Often he would meet a friend, and they would pace the streets or stand on the curb, discussing and reasoning. He became a veritable apostle, for the zeal of the Lord seemed to consume him. He had wasted so many precious years in sin and ignorance, and perhaps he had a feeling that his life would not be long, and that so he must "work while it was called day." He had always his Bible in his pocket, and would induce his comrades to listen during the dinner hour while he read to them

from the Bible or from some tract that he thought would interest them. So earnest was he at the factory that the masters did not like it and were wanting to stop him, but all respected him so much, and saw the transparent honesty of the man and his real love, that they were obliged to leave him alone and to let him go on his way.

Then he would invite his neighbors to his house for meetings. If they were unwilling to be seen at the Mission Hall they could not take offense at being asked to come and take a cup of coffee and have a quiet talk.

As he remarked to a friend a few months before his death, "You see, some of my comrades may not be able to understand all they hear at the hall, but they can understand our way of talking, and so we can get them to come in and have a chat and we can answer their objections and so help them on."

#### FIVE YEARS' TESTIMONY FOR HIS LORD

It was a short life that Joseph had to spend here after his wonderful conversion. The greatest drunkard in Desvres, as he used to say he was, all knew him, and so his testimony was clear and impressive. His constitution had been undermined by his excesses, and in the autumn of 1909 he fell ill, and for several weary months he had to lie in his bed. He never complained, but how he missed the country and the trees and the birds! The one thing he longed for was to see the springtime once more, and to gather the flowers in the woods; but before the spring had come he was called home to the land where

"Everlasting spring abides,  
And never-withering flowers."

His patience was wonderful and his joy uninterrupted. He said he had hoped God would have spared him to have brought up his little family, but he could leave Marie and the children to his Father's care. Friends came round him and he wanted for nothing in his closing days. The Lord graciously gave him beautiful dreams, which seemed to remain with him to comfort him. He used to dream that he was cultivating his garden and had most beautiful flowers, and that he and a friend would go off of an evening to wander in the woods and to listen to the nightingales singing. He seemed to live over again his boyish

days when he was the happy little shepherd lad singing among the hills.

So the end came, and gradually his strength failed and he could hardly speak; his last words to his wife were of hope and cheer: "God has been very good to us, Marie; He will not fail you nor forsake you." Then he suddenly made a great effort and tried to sing his last hymn, and so he "fell on sleep" in perfect peace.

His example and his godly life will not soon be forgotten by the working people in Desvres, and we thank God for Joseph Legrand and for the clear testimony he bore for his Lord and Master.

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The work in this little town of some 6000 inhabitants has been greatly blessed. In the year 1899 a workingman who came from Desvres was converted in our hall at Marquise. A great drunkard, the change was so remarkable in him that he was filled with desire to bring the Gospel to his friends and to members of his family at Desvres, and he used to go over on his bicycle with gospels and tracts to visit them, and so the Gospel began to find its way there. Then, at his own expense, he arranged for a meeting in a large carpenter's shop, and brought down from Paris M. Nézereau, an ex-priest, and, together with M. Boissonnas, these two gave their testimony to the power of the Gospel to a gathering of some 350 men, and thus it was that the work was begun. We moved an iron room from a village some distance away, but it was far too small, and so a suitable hall was erected, where for the past nine years the work has been carried on with much blessing. The Lord has brought to Himself a band of men and women, many of whom were living in drunkenness and sin, and who are now witnessing brightly for their Lord. A deep impression has been made in the town, and the mayor said, not long ago, to M. Malan, that the Mission Hall had done a great work in raising the moral tone of the place and in checking drunkenness, especially among the women. This was a striking testimony from one who is an avowed freethinker and not at all in sympathy with Gospel work.

Tradition says that there was formerly a Protestant church



in Desvres, but no trace can now be found of it. When the Mission began work, there was one Protestant family in the town. The condition of this place is typical of that of many others all over France, where the Gospel is yet unknown and where there is none to teach the people the Word of God, but where work could be begun most easily and with the prospect of similar results being seen.

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With regard to this most interesting field Pastor Arnold Malan, who is in charge of our work in Desvres, thus writes :

Our field of activity is enlarging around us, and the difficulties are increasing at the same time. Business is very prosperous with us ; the population of working people is steadily increasing ; everywhere we see new houses springing up like mushrooms, and hardly are they finished when they are occupied, and all the old houses keep filled also. At the same time we have competition on all sides now. The Roman Catholics built a hall like ours last year, and are doing all they can to dispute the ground with us. When we first came here to take over the work, more than seven years ago, there were no attractions of any kind for the people but the numerous cafés, two balls and the town band. Now the band is divided into two sections and they each play once a week. Then a town library has been opened, where, unfortunately, many books are in circulation that are openly hostile to all religion ; in the schoolrooms and at the Town Hall classes for drawing, for English and for lace-making have been formed. Then lectures with lantern views of all kinds, and others on historical subjects, sometimes decidedly antireligious, are given regularly. The Catholics have a billiard table in their hall, and in many cafés and in many private houses phonographs are installed, all quite unknown a few years ago. Again, gymnastic societies and shooting galleries have been set on foot to prepare the young men for their military service, and lately a strong body of Socialists have taken up their work here and are doing their utmost to make known their views. So we have all sorts of attractions to face now. While our good old mayor lived only two public balls were permitted ; now they are multiplying all around. Thus every evening there is something to attract the

people, and it is no wonder if we have suffered a little in this way. But our people have, on the whole, been very faithful; some few began to wander, but they have come back again, as they found that only the Gospel could satisfy their needs.

A poor, hopeless drunkard has been coming to us, and though I cannot say he has been cured of his evil ways, he says the meetings are helping him, and but for having found us out he would have taken his life.

We are getting fresh people around us, and are full of encouragement.

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#### DEATH OF M. E. MABBOUX

The McAll Mission has sustained a very heavy loss in the death, during the Christmastide, of one of the most devoted and efficient of its workers. As will be seen in Mr. Beigbeder's funeral address, a large part of which we here publish, M. Mabboux was a convert of the McAll Mission. Mme Mabboux was also a convert of the Mission, and so, doubtless, was her sister, M. Mabboux's indefatigable and able coworker, Mlle Magne. The editor of *THE RECORD* visited Boulogne when M. Mabboux was stationed there, was entertained in his house, went with him or Mlle Magne to the four interesting stations they had added to their original work, and to Marquise, some ten miles away, which M. Mabboux had, so to speak, discovered and evangelized. Her personal sense of loss is very deep, emphasizing her sense of all that the cause of God in France has lost in his departure. But is it lost? Is he not rather exalted to a sphere where in closer intimacy with our Lord he may the more efficiently serve his cause?

FROM M. BEIGBEDER'S ADDRESS, DECEMBER 31, 1910

\* \* \* His death has taken us all by surprise. Last Friday M. Mabboux took part in our weekly prayer meeting in the Rue du Temple Hall. The next morning he went to Alfortville to make arrangements for the Christmas tree, but found himself so ill that he yielded to the affectionate entreaties of those who were helping him, returned to Paris and took to his bed. Four days after, on Tuesday, December 27, he died.

\* \* \* \* \*

It was in 1876. As a young workingman, an enameleer by trade, was leaving his shop in his workingman's blouse, he was invited to enter a hall which Mr. McAll had opened in Bellevue for the preaching of the Gospel. He was deeply interested, and from this moment he assiduously attended all the meetings and began an attentive study of the Bible. It was all new to him, for his thoughts had till then been turned in another direction and he called himself a freethinker. He found many difficulties, but, as he had an open mind, he sought to enter into closer relations with the speakers in the meetings, and by degrees, with their help, he found the truth. He yielded his heart entirely to the influence of the Holy Spirit, and gave himself without reserve to Jesus Christ.

From that time he felt impelled to lead others to the peace which he himself enjoyed, and without giving up his daily work he became a colaborer with Mr. McAll by speaking in the meetings.

Four years later the Baptist Church, which he had joined after his conversion, called him to work first in Lyons and later in St. Etienne. Yet he never forgot the Popular Mission, and in 1884, having learned that the post in Ajaccio was vacant, he offered himself for the work and joyfully set out for Corsica, taking with him his wife and young baby, his mother-in-law and sister-in-law.

M. Mabboux remained four years in Corsica, working indefatigably, but the climate was unfavorable and he contracted a fever which obliged him to leave the island. He was sent to Mentone (where the Mission had opened a hall) to aid M. Delapierre in evangelization. His health having been quite restored by two years' work on the Côte d'Azar, he went to Boulogne to take the direction of a very important work, which he was not slow to develop. During the ten years spent in Boulogne he visited all the neighboring villages, desiring to carry the Gospel all over the North of France. He succeeded in founding two annexes, at Marquise and Desvres. The latter has become an important and most encouraging station.

In May, 1901, he was summoned to Paris to take the direction of the Alfortville Station. To this place he gave the best of

his time and strength, and by the grace of God his labors were not in vain. Many souls have by his means found salvation.

But M. Mabboux constantly desired to extend his activities as evangelist. He had long wished to establish a work in Ivry, and great was his joy when, two years ago, we decided to make an attempt in this place. The ground is particularly hard and unresponsive, as he himself recognized, yet only recently he said to me that he proposed to make new attempts this winter to attract this rebellious people who were lost without the knowledge of Jesus Christ.

M. Mabboux was always ready to respond to every call. Though Alfortville and Ivry were his special field of action, he helped in all the halls, especially in that of Ménilmontant, and he frequently went to the boats. After his vacation last summer he spent a week at St. Nazaire, evangelizing in our new portable hall.

He was always ready to undertake any task confided to him and performed his duty simply and joyfully. Wherever he went he made little noise but did much good.

In the great calamity of last winter Alfortville and Ivry suffered deeply from the inundation. With what devotion he multiplied himself to save life, to search out families whom he knew and organize prompt methods of succor! The Ivry hall was transformed into a dormitory, and I can still see M. Mabboux, in the large white blouse of a hospital attendant, distributing to the refugees, persons of all ages, at once material and spiritual good. With his limpid gaze, his serene face, his soft and penetrating voice, he soon conquered every heart.

The severe strain of these difficult circumstances wore upon him greatly. He, usually so active, sometimes began to long for rest.

Well, he has eternal rest now. God has called him to Himself, no doubt with the words, "Well done, good and faithful servant, enter into the joy of thy Lord."

We who remain bless God for having given us M. Mabboux, and at this moment this prayer comes naturally to our hearts and our lips: "Lord, raise up many other such faithful servants to labor here below for the extension of Thy kingdom."

## LE SILLON

The Sillon—a French word meaning the furrow—came into existence perhaps fifteen years ago with a view “to prepare afresh, by careful plowing, the unproductive soil of atheistic and materialistic France for the sowing of the seed of the one true faith.” The apostle of this effort was the earnest Marc Sangnier. This brilliant and magnetic layman, whom the Pope has all at once rendered an international figure, was early in the nineties, according to the *London Nation*, a youth of seventeen or eighteen, qualifying at the College Stanislaus in Paris for the Ecole Polytechnique. “He grouped a number of his school-fellows in an association called the Crypt, from a room in the college basement where they used to meet. His ideals ran quickly through the susceptible soil in which the young enthusiast planted them.” Those ideals were substantially then what they remain—“a moral, intellectual and even economic advancement toward Roman Catholicism by democracy.” No one can see and talk to Sangnier, as the *London Nation’s* authority has done, “without falling under the spell of his deep piety and singular freshness and depth of feeling.” What he was to his school-fellows he became to the youth of France.

Sangnier, while striving to build up the Sillon, became an officer in the artillery; but he finally left the army to devote himself entirely to his mission. “A man of considerable fortune, he spent it on his work, living personally the simplest of lives.” In no long time Sillon associations existed in every French province, almost in every French town. “The members belonged to every class, including a large proportion of younger officers and public school professors.” Sangnier had his chief support, however, from city clerks, educated by the Christian brothers or by undenominational schools. “Here his broad sympathetic propaganda spread rapidly among a class generally marked as frivolous and superficial. Those who had the good fortune to hear him address some such audiences and answer objections will not easily forget his simple eloquence and his touching belief in the Christian solution of all the problems he studied.” No Roman Catholic since the days

of Lacordaire, we are told, has possessed equal power or more deserved it. Against this man and his movement the Pope has issued the most sensational Vatican document since the denunciation of the modernists.

Such is the importance, as a revelation of the papal attitude to contemporary progress and ideas, of the Pope's condemnation of the Sillon that many authorities, including the *Paris Temps*, deem it more significant and more far-reaching than the war on the modernists. "Very few," says the *London Standard*, "are those who attempt to interpret it as anything less than a divorce between the church and democracy." Notwithstanding its attitude of friendliness to Pius X. and its appreciation of his high qualities, the *London Times* feels bound to observe that "the Vatican has just given another proof of the extreme rigidity of its present ecclesiastical policy." On the other hand, the *Paris Croix* points out that there were tendencies in the Sillon that imperiled the purity of the faith. Its members were more and more allowing themselves a license in matters of religious opinion and practice, the *Paris Univers* notes, that were inconsistent with defined dogma and regard for the meaning of the sacraments. The condemnation of the action of the Sillon by Pius X. is, at any rate, the *London Times* says, "a remarkable pronouncement upon matters which interest the modern world."

Pius X., in his pronouncement against the Sillon admits that it has done good work heretofore by imposing respect for religion upon large bodies of persons who are naturally inclined to make light of divine things. The hopes inspired by the Sillon originally have, the Pope says, been blighted. "Its founders, in their youthful enthusiasm and self-confidence, show that they are too lacking in historical knowledge, in sane philosophy and in a solid theology." They cannot, consequently, without risk undertake to solve the difficult social problems with which their energy and their hearts led them to deal. They have failed to keep watch against "liberal and Protestant infiltrations" with reference to Roman Catholic doctrine and the essential obedience to it. "Notwithstanding repeated exhortations and admonitions," the members of the Sillon continued in their dangerous courses. They sowed the



seeds of insubordination among even the students in the theological seminaries and priests. Pius X. therefore condemns "the pretension of the leaders of the Sillon to act independently of ecclesiastical authority." Those leaders, he adds, have chosen a policy towards the working classes opposed to that of the late Leo XIII.

Of all the accusations brought against the Sillon by Pope Pius, the most serious is that its members sought to apply the principles of the philosophers of the eighteenth century "by exalting the dignity of human nature, by working in favor of the abolition of social inequality and of the destruction of class differences and by suppressing all authority." Pius X. saw perils in these ideals. The Sillon seeks, he says, to upset "the historical and natural foundations of society in order to substitute for them individual autonomy, general equality and universal brotherhood." The object of the sovereign pontiff is to "re-establish the truth as regards the principles of authority by recalling the fact that human dignity is not incompatible with subordination nor liberty with authority;" that it is false and dangerous to assert that all inequality is an injustice or inadequate justice. "Christian charity based on the love of Jesus Christ in submission to the church is alone capable of effectively uniting human hearts, wills and minds in the pursuit of human happiness." The pontiff emphasizes the need of submission to the church because the age is opposed to the spirit of obedience.

Sensational as the papal document proved in thus defining matters upon which Pius X. had not hitherto explicitly and formally stated his point of view, the most prodigious of all its effects was produced by its reference to democracy. One of the chief errors of the Sillon, said the Holy Father, is that it allies religion with a political party, that of democracy, as being particularly favorable to the church and in especial conformity with the spirit of the Gospel. That, the Pope declares, is contrary to the traditional policy of the church. "In a word," to quote the *London Times*, "and the Pope illustrates his point in great detail, the action of the Sillon is not Roman Catholic and his Holiness declares that the Sillonist agitation can benefit nobody but the Socialists."

Pius X. seems to go even further than this in his denunciation. "It is a movement which is one with that great movement of apostasy organized all over the world for the establishment of a universal church, which shall possess neither dogma nor hierarchy, nor rule for the mind nor check for the passions, and which, under the pretext of liberty and human dignity, would, if it were to triumph, usher in the legal reign of cunning and brute force and the oppression of all who suffer and who toil." The Pope warns the priesthood particularly against the risk of being deceived "by the mirage of a false democracy." He bids the priests not to adopt the language and the rhetoric of the worst enemies of the church—"emphatic utterances full of promises which are as sonorous as they are impracticable." The church, he adds, which has never betrayed the interests of the people by forming compromising alliances, has no reason for cutting itself adrift from the past. "The real friends of the people are neither revolutionaries nor innovators, but traditionists."

Sangnier, the leader of the Sillon, lost no time in professing obedience to ecclesiastical authority. He pledged himself to obey in letter and in spirit the papal admonition, to withdraw from the movement himself, and to assist in placing the Catholic Sillonists generally unreservedly under the spiritual guidance of their parish priests. "Being a Catholic," he says, "first and foremost, I am glad to show my devotion to my faith and my fidelity to my religion." It is said in the anticlerical dailies that his spiritual destiny will be that of the famed Abbé Loisy. Marc Sangnier, that is, will in the long run find himself excommunicated because he still insists that he can be a good Catholic and a democrat and a believer in republican principles as understood in France to-day. He is censured in some Roman Catholic dailies, notably the *Paris Presse*. "Sangnier," it says, "threw himself into the arms of Protestantism and to avoid a revolution he trafficked in Socialism." This is quite the view of other clerical dailies. The Pope himself is represented in the Vatican organ, the *Osservatore Romano*, as delighted with the submission of the Sillonists and overjoyed at the suppression of a series of heresies which were a source of infinite peril to souls. "The

most sublime gesture," concludes the monarchical and clerical *Gaulois*, inspired organ of the Bourbons, "of a most sublime spirit, this act of the sovereign pontiff will, we believe, illumine France and with France the world."—*Adapted from "Current Literature."*

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## SPECIAL MEETINGS AT ST. ETIENNE

By DR. HASTINGS BURROUGHS

Revival meetings are too rare in this part of the country not to be appreciated.

Years ago, St. Etienne was the centre of a revival which for many months attracted Christians from long distances, even beyond the natural frontiers of the territory. It was in the early days of the McAll Mission, when we were all very much alive, and new life was being created daily. Conversions were beyond reckoning, the Lord was working among us in a remarkable way.

Roman Catholics filled our halls, and fell one after another under the influence of the Holy Spirit. In these crowded meetings, when the time came for asking those who desired to give themselves to the Lord to stand up, six, seven or eight stood up at the time. The prayer meetings were scenes never to be forgotten; two or three prayed at one time, and the hour for closing the meetings had frequently to be put forward.

The tidings that the Lord had visited us went far and wide, bringing many friends to visit us and get spiritual help. It was a blessed time that we look back on with regret. Why were we not always of that mind? How was it that tares were soon sown among the wheat? It was the old story: "An enemy hath done this." Criticism from those who were not in sympathy with us was one of the primary factors by which many were discouraged; then certain unhappy differences among the Christians themselves, and finally a progressive coolness of the religious sentiment generally. As years roll on I have watched this decline in religious thought in France. It has been as remarkable as it has been rapid.

We continued, however, to advance, although the old stimulating fire had left us, and were kept by the grace of God

until this day with periodic seasons of blessings. Yet we always desired and prayed for a revival of those happy times, and when we heard that our young and esteemed friend, Mr. Hugh Alexander, was holding revival meetings in the region, we ardently desired he would favor us with a visit; we were like a thirsty ground.

On account of various engagements, we had to wait twelve months for the promised visit, and on the 4th of April of the present year (1910) this servant of God arrived at St. Etienne.

The special meetings, which continued seven successive days, began the same evening in our largest hall, seating over two hundred people. It is needless to say that the place was more than crowded from first to last. Mr. Alexander, who speaks French with great ease, took the meetings into his own hands, and proved himself a perfect organizer of crowds. He has a good voice and a pleasing accent. The strain of his thoughts was that of ardent appeals to the unconverted, choosing appropriate subjects in the Word of God, developing them in a manner as novel as it was effective. Before closing each meeting he sang very sweetly a solo to his own accompaniment. Every one was charmed.

Each day at three o'clock in the afternoon he held a meeting for the deepening of Christian life. Naturally, the attendance at that hour was limited, but as the days went by it materially increased. But that of Sunday afternoon was a never-to-be-forgotten event. The hall was packed, and several had to leave for want of standing room; indeed, the same was observed at the evening meetings.

Although full of life and fervor, Mr. Alexander has a quiet way of drawing out souls. Just before the end of the meetings he invites all present to bow in silent prayer with closed eyes, and asks those who desire to give themselves to the Lord to hold up their hands, assuring them that they will be remarked by no one but himself. In each meeting hands were held up, and at the close of the revival a dozen persons professed conversion. Before leaving the hall he spoke privately with them, and gave them a little tract written by himself, in which the way of salvation was clearly set forth by appropriate passages of Scripture. Although, I regret to say, a few of these people

did not persevere, the majority continue to advance in the new life.

One girl was brought by a friend. She had been trained in a convent, where she was asked to join the sisterhood, but she preferred her liberty, and left when she had arrived at the age to earn her bread as a hairdresser. She was completely overwhelmed by the meetings of Mr. Alexander, and at the last meeting she was among those who held up their hands. I visited her at her friend's house, and found her full of joy, especially at the possession of a Bible, which she always kept by her bedside. She attended the regular meetings afterwards. One night, on arriving home, she was seized with violent hemorrhage, and died the next day in spite of all treatment. She gave a very reassuring testimony to those around her before breathing her last.

Another girl was brought up religiously by her Catholic parents in the country. When she came to this town she went to work at tailoring in a Protestant family. After some time she noticed that these people went to church regularly, and asked to accompany them. Here, for the first time, she heard something she could understand, very unlike what she was accustomed to in the Roman Catholic Church. She continued to attend, but it was in the revival meetings that she decided for Christ. She is now a regular attendant at worship.

Two young men, sons of Christian parents, were indifferent to religious things; they attended the revival meetings out of curiosity, and before the end they gave themselves to the Lord, to the great joy of their parents.

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In *Le Christianisme* for December 10, 1910, we read, in a note from Amiens, "the Popular (McAll) Mission which inaugurated its work in Amiens ten years ago, continues to furnish new and active elements to the (Reformed) Church; it has contributed to its Sunday school both pupils and teachers, has given active members to its Christian associations of young men and young women, and adult members to the Church. Each year it sends two or three candidates to its confirmation classes." More than one French church might pay the same tribute to the McAll Mission.



### "WHAT I THINK OF THE MISSION BOATS"

ADDRESS OF PASTOR SAMUEL DELATTRE, OF ROANNE, AT THE  
ANNUAL MEETING

A friend asked me yesterday what I thought of the work of the Mission Boats. I found it very difficult to answer, for I think so highly of this work that it is impossible to say all I would like to about it. For over twelve months it has been my privilege to preach the Gospel on board the "*Bonne Nouvelle*." I thank God for the opportunity with all my heart, and I thank the McAll Mission for letting me have a share in this work which has given me so much joy. In the departments of the Cher, of the Loire, and of the Saône and Loire, I have seen crowds of people coming to listen with deep attention to the Gospel night after night.

The first meetings I held in a very Catholic district I was struck with the ignorance of the people concerning the way of salvation, then with their surprise and joy. Many found that they had in reality no religion, and that their religious formalism was without any value. "It is not to worship God that we go to mass," said one to me sadly; "we go because of our neighbors, and they go because of us; we are, in fact, without any religion." And as the meetings continue and the impression deepens, anxiety, interest, the need to be taught, the thirst of something which is lacking to them, is manifested. They begin to reveal their thoughts and to ask questions.

Sometimes one stays at the entrance and listens unobserved to the remarks made as they enter or leave. "How well he speaks; one could listen all night!"—"And how true it all is, and how good; yes, that is the true religion."—"Then, what a kindly shake of the hand they give one; it seems to warm the heart!"

"The fact is, what you tell us makes us better in spite of ourselves; one may try and not think about it, but it haunts one day and night," said the person most respected in his parish. And he added, "Do you know that the hard drinkers are beginning to be ashamed of themselves and are drinking less?" We have always most attentive listeners—so serious and so thoughtful. To hear them sing the hymns, one would think that we were in the midst of a revival!



At Roanne, a town of 38,000 inhabitants, we have had many real conversions as the result of the visit of the boat. One of these newly converted ones, having heard me say that a certain work needed money, brought me fifty francs for it. A couple living a godless life, and believing in nothing, have learnt to sing the hymns and to have family prayer daily. One good woman, each time I see her, thanks me afresh for having shown her the way of salvation. Another, who was in a state of despair, found peace in the Saviour and is now living a new life by the power of the Spirit of God.

On leaving the town to evangelize again in the villages, we found many fresh tokens of encouragement. At Iguerande we held thirty-five meetings in thirty-five days, and when we left to go to Meslay, some fifty of the friends came on Sundays and Thursdays from four to ten miles to hear again the Gospel message; and that did not suffice them, for they have sent me a petition to urge me to go on Sundays and hold a meeting in their village.

From Meslay we have received a similar petition signed by the Mayor and sixty of the people, and at Briernnon and at Pouilly, where the boat was in November and December, we are also begged to come and continue the meetings.

During the past winter over 800 Testaments and hundreds of books have been sold on the boat, and thousands of tracts have been given away, and this year fifty-seven families have begun to take the monthly paper, *“L’Ami.”* The whole countryside has been inundated with Gospel literature, and surely we shall see good fruit from this abundant sowing.

We had as many as 250 people listening to us on the Sundays, and we cannot, we dare not leave these without the Gospel. What we want to carry on the work, now the boat is gone, is a movable hall, and we ask of God that He will give it to us quickly. Many prejudices have been swept away in these parts this winter; many have heard the glad tidings of salvation, but many have not had faith to take hold of what was offered them. Tradition, the fear of what will be said, fear of the Church, love of evil—all these keep many souls in bondage to the world and to the Church. We cannot abandon them to their sad lot; we must help them to come to the light.

To say what is in our hearts on this matter, we believe we are passing through a time absolutely unparalleled in our history. We have unlimited liberty to preach the Gospel. Shall we be as free in the future? If only the Christians throughout the world were truly aware of the time that the clock of humanity now marks, there would be a spirit of consecration, of time, of life and of possessions very different to that which we see manifested.

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## RELIGIOUS DOUBT AND RELIGION IN FRANCE

By PROFESSOR JEAN C. BRACQ

[Extracts from Chapter IX of Prof. Bracq's recently published book, "France Under the Republic."]

To form a just estimate of the real religious situation we must not assume that everything which is unsatisfactory now was ideal at the end of the Second Empire. The *Athéisme et le péril social* of Bishop Dupanloup (1866) paints a dismal picture of the religious situation at that time. The sermons of Protestant preachers (E. de Pressensé, Eugène Bersier) present no brighter outlook. \* \* \*

The stern fact was that the nation was moving away from its religious moorings. Now the priest has been deprived of his former non-religious powers. \* \* \* No more can he molest the non-Catholic scholar or terrorize the lukewarm Catholic professor, even the doubting one, by the prospect of dismissal. \* \* \* The recent political defeats of clerical candidates show that the clergy have lost their former hold and that the causes which they endorse are decidedly unpopular. As Comte G. d'Avenel, a distinguished French Catholic, puts it: Catholicism "has lost its material domination, the secular arm. It no longer leads the State and has no longer any place in the State. It has lost the masses. Its temples in a thousand places are deserted." \* \* \* Anti-clericalism is often synonymous with anti-religion. Socialism, long and bitterly antagonized by the priests, has become a unit against them. \* \* \*

The churchless are far from indifferent to religious problems, and any able religious speaker will find hearers outside of the church more easily than in America. In the early part

of 1907 the *Mercure de France* organized a vast inquiry, asking eminent men "whether we are witnessing a dissolution or an evolution of religious thought?" The overwhelming majority of French contributors decided for the second alternative, that we are in the presence of a religious evolution. The editor of that interesting symposium wisely says it is undeniable that religious studies have taken of late years an extraordinary development; never, perhaps, since the Reformation has there been such a display of curiosity for all that concerns religion, such labors of erudition, of criticism and of propaganda. \* \* \*

\* \* \* The *Collège de France* has had for many years an admirable course of highly important scientific studies on religions. Professor Réville, long the incumbent of this chair, was a radical Unitarian, but a most candid and able scholar, ever insisting upon the transcendent importance of religion. Professor Loisy, recently elected to the same chair, is animated with a kindred spirit. The Practical School of High Studies in the Sorbonne has a score of courses by specialists devoted to the religions of the great people of the world, while the Sorbonne itself has now three chairs studying different periods in the history of Christianity.

The feeling grows that religion has been one of the most fundamental determinants of the character of various civilizations. \* \* \* There was never, during the preceding régime, such an intellectual zest for the problems of religion. The philosophers have given—and are still giving—a large place to this subject. They admit more and more the importance of religious feelings in the evolution of society and in comparative psychology, as well as the bearing of those feelings upon the various aspects of metaphysics. The majority of them are ready to concede the practical value of the idea of God in ethics as well as the great action of religious forces upon sociological phenomena. In the philosophical teachings of the secondary schools there is a general insistence upon the existence of God and the immortality of the soul. \* \* \* "Atheism," says M. Georges Lyon, "is exceptional in the French philosophical world." This opinion of the distinguished rector of the Academy of Lille has been

again and again endorsed before the writer by other prominent speculative thinkers.

The introduction of philosophy into the domain of religion upon a new scale is visible in the works of the best Catholic and Protestant writers, in the theses of Protestant students and in the better class of sermons. While the cleavage which has taken place in the world of beliefs has arrayed on the one side many who have become unreligious and atheistic, a corresponding movement has taken place on the other toward a more positive faith. Atheists have become deists, deists have accepted a broad theism, the philosophical theists became for a time neo-Christians, the neo-Christians liberal Catholics, and some liberal Catholics have become ultra-montane. Among those who have gravitated toward belief there has been a tendency to give, at every angle of the religious prism, a larger place to the mystical spirit without surrendering their philosophical ideals.

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At the same time the spiritual autocracy of the Vatican is as absolute as ever. The Gallican liberties, episcopal dignity and the independence of theological research are things of the past. Some bishops—not those appointed since the Separation—have endeavored to modernize the education of their clergy and have advocated the study of science as a help to faith. In some ways the Catholic universities of Paris and Lille have done nobly in introducing into their work modern critical and scientific methods, but with only a very moderate success. \* \* \*

But whatever be the system of training, Catholic clergymen show a greater readiness to break away from the Church, and several hundred priests have left it during the last third of a century. Through the increase of intellectual honesty, the influence of military service and the loss of political power by the clergy, there has been a wholesome elimination of the former doubtful and mercenary elements of the priesthood. Never was there a more active and aggressive spirit among young priests and never have the French clergy allied to a greater degree culture with devotion and life with doctrine.

\* \* \* One may say of the clergy, both secular and regular, that they have grown in intensity and earnestness where they are dominant, in intelligence and moral power where they have been in touch with the philosophical and scientific life. Politically and socially they move in a narrower range, but their real lasting spiritual influence is greater.

## FRENCH PROTESTANTISM

[From the last chapter of the book we have space for only a few lines, but these few are significant in view of the oft-repeated assertions that Protestantism is not germane to the French character.—EDITOR.]

Huguenot history renders to the Christian Church and to historical science a great service in being a complete refutation of the historic theory of races as the ultimate determinants of religion. The study of the rise and development of French Protestantism shows us how untenable is the assertion that Germanic nations are Protestant and that the Celtic are Catholic. \* \* \* Anthropology enables us to locate the parts of France which are particularly Celtic or Germanic. Now it happens that the districts in which Protestants are most numerous are not Germanic, and the most important part of the nation which contains the most numerous Germanic population is Catholic. The same thing is true in Switzerland where the French are Protestant and the Germans are often Catholics. It is so in Belgium where Protestantism is making rapid gains among the French and has no encouragement among the Flemish who are Germanic.

[A review of French Protestantism since Napoleon I follows, with the conclusion: "The formula which represents their history during the last hundred years is the expansion of life." This expansion has been manifested in the making of a new Protestant ministry, in the development of a Protestant literature, in their large and varied philanthropies, in their missions, home as well as foreign, in "the men whom Protestantism has produced"—a truly remarkable list—in "the high place in the world of thought" taken by their ablest men, in their self-organizing power. The entire chapter is a fine and fair presentation of the actual state of Protestantism in France. It ought to be read by every one who gives money or time to the evangelization of France by means of the McAll Mission, since that Mission owes the greater part of its effectiveness to the French Protestants who direct its councils or teach and preach in its halls.—EDITOR.]



## A GOSPEL TENT FOR PARIS

Since the earliest days a very practical coöperation has existed between the French Home Missionary Societies and the McAll Mission. Those who study the statistical tables of the French reports must often have observed footnotes stating that this or that station is carried on in coöperation with the *Société Centrale*, the *Mission Évangélique* (now merged in the *Société Centrale*), or the Bible Society. A very notable joint effort for the evangelization of the people of Paris and its suburbs is now being undertaken.

The origin of this new work is particularly significant. For several years French Protestants of all shades of opinion have annually held a "Christian Convention" in the town of Morges somewhat on the lines of that held in Paris, as described elsewhere in this number. This year the convention of Morges was held in a large tent, graciously loaned for the purpose by the *Zeltmission* of German Switzerland. During the course of the services M. Saillens, describing the deplorable condition from the religious point of view of the suburban population of Paris, was moved to exclaim, "If God would give us such a tent as this in which we are assembled, we would give ourselves to this work, and we believe that it would be possible thus to reach multitudes who have not yet been evangelized."

A few minutes later, the service still going on, some one in the audience sent up this note: "I subscribe fifty francs for the French tent. Anonymous." A fifty-franc bill was enclosed. Shortly after a lady from Geneva, who was present, promised three thousand francs, which she later paid. Other promises and gifts followed amounting to about 4500 francs.

This spontaneous impulse seemed clearly a sign of the approbation of God. It was decided to take up this work. A "committee of initiative" was at once formed with the celebrated pulpit orator, M. Saillens, as president. To him was committed the spiritual direction of the work. With him were associated M. Beigbeder, director of the McAll Mission; Pastor Boissonas, director of the *Société Centrale*; Pastor Lortsch, General Secretary of the French Branch of the



British and Foreign Bible Society, and Pastor Blocher, all of whom are responsible for the financial direction of the work.

It is proposed to provide a tent seating 1200 persons, and place it successively in open places near one or another of the gates of Paris, so as to reach both the urban and the suburban population.

Without question the marked success attending the experiments of the McAll Mission in the "Cinema" theatres has counted for something in the inauguration of this work. Pastor Saillens is a member of our Paris Committee and has for many years been a coöperator in our work.

"We shall be *at home* here, as we are not in the Cinema theatres," writes a member of the Paris Committee, "and from a missionary point of view we shall look for better results." The work will, however, differ from that of the Cinema theatres in being strictly evangelistic—not apologetic—nor "contradictory." The Gospel is to be preached in this tent "without polemics, controversy, or political or social bias," says *La Vie Nouvelle*. "Singing will have a large place in the services, and a chorus will be trained for this special purpose."

The American McAll Association is not invited to coöperate financially in this enterprise, but American Christians will assuredly take a deep interest in it. Situated as it will be near one of the great gates of Paris, such a tent will certainly attract the attention of and win some share of support from visitors from other lands.

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#### FEDERATED TEMPERANCE IN FRANCE

Not the least significant among recent triumphs of the temperance cause is the First Congress of French Total Abstinents, which was held in Grenoble in the latter part of September, 1910. Half a century ago France was the most temperate country in Europe. Thirty years later, through a combination of causes, the most obvious of which were the ravages of the phylloxera and the deep despondency caused by the Franco-Prussian War, it had attained the bad pre-eminence of being the most intemperate nation on the Continent. Then patriotic spirits took alarm, the temperance move-

ment began—very slowly at first—working against very desperate odds. The Blue Cross Total Abstinence Society gained a few adherents. Then the eminent physician, Dr. Legrain, devised the Anti-Alcoholic League as a sort of half-way house to total abstinence, the use of alcoholic beverages and absinthe alone being prohibited, while wine and beer were allowed. Neither society appeared to be accomplishing much in the early days. Fifteen years ago a "Congress of Abstiners" could not have been so much as dreamed of. But the menace to the nation of the ever-increasing insobriety has been a trumpet call to perspicacious souls, and thus it came about that in Grenoble, "the pearl of Dauphiny," almost the centre of the wine-growing country, this truly national congress has occurred, drawing delegates from all parts of France and culminating in the effective federation of temperance societies: the Blue Cross, the Band of Hope, the White Ribbon, Good Templars of the International Order, Good Templars of the Universal Order, the Anti-Alcoholic League (which some time since became a total abstinence society), the Society of Abstinent Physicians, and the Abstinent Branch of the Workingmen's Anti-Alcoholic League. Other temperance societies were represented, though without entering the federation, and several foreign societies sent visiting delegates. The meetings, which extended over several days, were largely attended; and the local press, though in general from its environment unsympathetic with the temperance movement, treated the congress with respect and gave extended reports of the proceedings. Notwithstanding the various views and methods of the societies represented, the utmost harmony prevailed. The reports were full of matter, the discussions admirably maintained. The enthusiasm which pervaded the assembly was such that one session, protracted through four hours, "passed like a dream," according to one reporter. A considerable proportion of the speakers were physicians, a body which, naturally enough, was largely in evidence. Dr. Flandrin, a physician of national repute, who had been chairman of the Committee of Organization, was elected president of the congress. The federation, when formed, elected an executive committee, composed of two representa-

tives from each society represented, with power to add a third total abstainer unconnected with any society, a provision as admirable as unusual. This committee has already met and elected a physician as its president, the venerable and much experienced Dr. Richard, two of its three vice presidents being also physicians, Dr. Flandrin and Dr. Legrain. The present movement, however, is due not so much to the doctors as to two reformed men, modest artisans, the Brothers Fabrequette, who had been reclaimed by the Blue Cross Society, and whose names, it is believed, will go down in history as protagonists in this new effort for the moral renovation of France. "They were the solid pivot of the Congress," writes Dr. Legrain in *La Vie Nouvelle*. "Theirs was the first idea: to them belongs all the merit of having persevered through the inevitable discouragements of a new and truly enormous undertaking. They had the scent for opportunity, the faith which removes mountains, and they have succeeded. Their names will be forever joined with the temperance movement in France." Their success is indeed a splendid refutation of the too oft-repeated assertion that no good is to be expected from a reformed drunkard. The banding together of the temperance societies of any country for the more effective promotion of the temperance cause is a movement altogether unique, but so logical, so entirely in harmony with the time spirit that a new era in France not only, but in temperance work everywhere, may be anticipated as its outcome.

—L. S. H. in *The Christian Register*.

[Since the above was written, and more than two months after the French Temperance Federation was formed, the representatives of eight great Protestant denominations met in Washington, D. C. (December 9-11, 1910), and formed the National Inter-Church Temperance Federation. The denominations represented in this Federation aggregate twelve million members.]

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An admirably worded Address to Pastors has been sent by the Philadelphia Auxiliary to every pastor in that city, asking that one Midweek Service or Prayer Meeting may be devoted to the McAll Mission. The address is brief—a short page—and very practical. Send to the Bureau for a copy, and use it as a model in *your* work this winter!

### THE PLAY CENTRES IN FRANCE

HENRY DE PEYSTER, of Paris, France

The idea of organizing playgrounds for all the children of the primary schools has not yet been realized in France, although for a long time the attention of those who take an active interest in children has been drawn to the danger of allowing children to play in the streets when they cannot be trusted indoors—because the mother is dead or goes to work, or because the family is too large for all the children to remain in the home at the same time.

However, in almost every working-class district of the larger cities, centres have been opened where children meet once a week, generally on Thursday, when the schools are closed. Hence comes the widespread expression of "Thursday schools." Some of the centres have been started with a view to making converts, and the entire time is occupied by Bible classes. This, however, is exceptional and nearly always play, singing, or easy industrial work are the main, if not the only, objects of the organizers.

But, as Mrs. Humphry Ward judiciously stated, admirably as these centres fulfill their purposes, such institutions cannot touch the real, daily, constant needs of the vast roaming population of children that fills the streets of the towns. The matter in France presents itself similarly as it does in England, and very similar conclusions would have been arrived at. If any difference should be looked for, it would seem that in England more attention is given to play and that in France manual training is predominant.

A difficulty peculiar to French play centres lies in the fact that children have not only much longer school hours than children of other countries, but they come home with many more lessons to learn. When they come to spend a few hours in a play centre it is the first duty of the leader and his helpers to look after the school tasks of the children. Therefore it is not easy to find time for either games or manual training.

Play centres seem such a necessity of modern life that the idea of their organization came independently and simultaneously to several persons. After some trials—the earliest

of which was made about ten years ago—most of the centres fell into two groups, almost equal as to importance. Owing to difficulties of a purely local character, which have nothing to do with the special object we have in view, one of these groups has had to close its centres for a time, although they were extremely prosperous. But the other group is rapidly improving, and if the impulse were not slackened by the caution an institution quite new and disposing of no regular resources is bound to exercise, the association known as the *Comité des Écoles de Garde* should become very soon one of the largest of those that try to turn the play time of the poor to good account. However, the association is already working very satisfactorily; since 1904 half a dozen centres have been opened in Paris and other French cities. Two or three centres will be opened in the early months of 1910,\* and the opening of others, which is eagerly looked for, will follow if the entertainment which the *Comité* is now preparing turns out to be a success. Other play centres which are working by themselves, independently of any larger association, are also in existence. Some of them seem to be in a flourishing state.

Though each one of the centres depending on the *Comité des Écoles de Garde* is under the control of a local committee which assumes the responsibility of its organization—the central committee being merely a federative one whose chief work consists in connecting the members of the association and in gathering money for helping the poorer centres—the plan adopted is almost everywhere the same. As a rule, the superintendents are paid a salary, but an attempt is also made to procure as many volunteer helpers as is possible.

After having played out of doors, the children come in for a light luncheon. In winter they usually receive a piece of bread with a hot drink—tea, milk or cocoa. They then study their lessons. As soon as they have done with these, the helpers, professional or otherwise, teach the children some form of easy handicraft. Much attention is given to this feature, as experience has proved that it is of great importance for young workmen to have such training before they leave school. As it is impossible to devote to it more than a few

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\*This article was written in the latter part of 1909.—EDITOR.



minutes on school days, the centres are also open on Thursdays, when more important work can be done.

On the industrial side French play centres are greatly indebted to the distinguished Swedish philanthropist, Mrs. Anna H. Retzius, who has not only placed at the disposal of the committee the results of her twenty-five years' experience in organizing play centres—eighty in all—but has also sent models from her invaluable collection and the first check for the purchase of tools. This money came at a time when the committee, which then consisted of only five or six friends, was still hesitating as to what course to take.

The progress of the centres during the past five years has been striking, and the industrial classes have produced most satisfactory results. Shoemaking, carpentry, wood carving, net and basket-making, raffia work, drawing have been the ordinary employments of the boys, while sewing and cooking were the main occupations of the girls. In some of the centres, embroidery, drawing and raffia work have also been employed with the latter. The little ones are taught raffia and paper work, or they dress dolls and make flowers whenever a separate class has been organized for them.

The attention of French play centres has as yet been only intermittently drawn to indoor play. Singing, outdoor amusements, and an occasional fête, is all that has been done in that direction. But it has lately been decided that, however great the difficulties may be because of the shortness of time, the centres should henceforth devote more attention to this matter. Play leaders will soon be appointed in all the centres.

More attention will also be given to the teaching of hygiene. Lectures on the elementary laws of health have already been given, and hot baths are regularly provided for the children in at least one of the centres. An earnest effort will be made in that way, for we consider it of the utmost importance to disseminate among working people a taste for cleanliness. If owing to the inadequate character of the premises it has not been possible to fit up hot shower baths in all the centres, it is expected that this will be done very shortly wherever practicable.

Speaking generally, there is no regular playground in



France, and very few are the children who profit by the *écoles de garde*. The founders when they began with meagre resources were of the opinion that it was better to spend all the available money in doing everything for a few children, than in doing something for many. Industrial life has destroyed family life. When he comes out of school, the child whose mother works in a factory has nobody to look after him—to nurse him, to teach him the things that every child ought to know. If he then grows up to be a good-for-nothing fellow, he cannot be held entirely to blame. From a social point of view the *école de garde* is a preventive institution, but it aims at an object that reaches much further. The wish of the founders is to establish homes where the poor may enjoy the sweetness of family life and learn all that faultless parents should have taught them. It would be premature to talk of the influence the *école de garde* will have on the whole of the working class, but so far the results are good. Children love it, parents are thankful for it. It has already bettered the conditions of children in crowded districts, and it affords a good hope of restoring to the poor the benefits of family life.—*The Playground*.

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## HOME DEPARTMENT

### **Christian Endeavor Meetings**

The Christian Endeavor Society has appointed October 29th for the consideration of missions in Europe. We understand that members of the Waldensian and the Huguenot Societies, and those interested in missions in Spain, are preparing to make the most of the opportunity to stimulate interest in these causes. This is as it should be. McAll Auxiliaries should be prepared to do at least as much. October comes very early in the active year, and it would be wise for every Auxiliary to begin at once with plans for securing the presentation of the McAll Mission in every Christian Endeavor Society within the sphere of its influence.

### **The McAll Mission in the Pulpit**

Churches everywhere appear to be awakening to the importance of the McAll Mission and its claims for a hearing in the churches. Never before in the history of the Association

have Sunday morning pulpits been so freely opened to the presentation of this cause. The Field Secretary has been invited to present it on Sunday mornings in the West End Collegiate and the Fifth Avenue Presbyterian Churches in New York; the Central Congregational Church, Brooklyn; the Munn Avenue Church, East Orange; the First Presbyterian Church in Buffalo, and the New York Avenue Church in Washington. Calvary Baptist Church, Washington, asks him for a Sunday evening address. Doubtless still other pulpits will soon be opened to Mr. Berry since he has been asked to present the cause before the Baptist Ministers' Conference of New York, and the Methodist and Presbyterian Missionary Associations of the same city. He has already spoken at three Baptist prayer meetings in New York. A little later Mr. Berry expects to go west as far as Toledo, Dayton and Detroit, returning via Boston, where he will speak at the annual meeting in March.

**The New England  
Circuit**

The Field Secretary reports "one of the very best meetings ever" in New Haven. On Tuesday, January 3d, "despite a down-pour," Mrs. Hungerford's drawing room at New Britain was well filled. He was also present at the inauguration of the Young People's movement in Hartford.

**Hartford**

The Secretary of the Auxiliary was asked to start a Young Woman's Guild of the McAll Mission, in order to prepare some of the younger people to take the places of the older ones as they pass on to larger service; to assist them in entertainments for the Mission, and to infuse fresh spirit generally.

Some young ladies belonging to missionary circles, some friends and acquaintances of the Secretary, including Sunday school workers, society women and others engaged in charity work were invited.

There was, therefore, quite a large number of differing interests in life represented from which to take the pulse of the gathering, although of seventy-five who were asked to come, only some twenty-five appeared.

Mr. Berry was eloquent and convincing as ever, giving

an account of the Mission from its inception, at the suggestion of the Secretary, who knew that many had never heard of the work or confused it with the Jerry McAuley Mission. At the close of his talk Mr. Berry made an impassioned appeal to those present to give their names to the Secretary and their hearts to the work.

Bouillon was served when Mr. Berry finished speaking, giving an opportunity for talking over his address. Many were enthusiastic about it, but only two gave their names to the Secretary, all the others saying they would think it over.

The seed has been planted, and may God give the increase.

LAURA GRAHAM JONES,  
*Secretary of the Hartford Auxiliary.*

**Meriden**

The annual reception has long been an event of interest here, and two hundred and fifty were present in the Methodist Church on January 5th. Mr. Berry spoke.

**Brooklyn**

The Secretary of this Auxiliary requests that a statement on page 3 of the December RECORD be corrected, and we gladly comply with her request—the more so that it opens the way for pointing a really important little moral. The correction—an important one—is that it was not the *Trenton* Auxiliary, as stated in the December number, which made a special donation for the expenses of the inauguration of the new hall at St. Etienne, but that of *Brooklyn*, which for so many years has generously contributed to the maintenance of Dr. Hastings Burroughs's work in St. Etienne. The erroneous statement was due to the fact that the information came from a French paper, at whose door the mistake must be laid. But—and here comes the little moral—such mistakes in the RECORD would be impossible if the Secretaries of Auxiliaries made a point of reporting to the Editor for the Home Department such interesting facts as this! The Editor is grateful in the present instance for the information that the Brooklyn Auxiliary gave a tea in behalf of the McAll Mission on January 20th at the residence of one of the managers, Mrs. R. J. Kimball.

**Newark**

This Auxiliary began the winter campaign with a very well arranged program. In October, at a private house, Miss Florence St. John Baldwin, now of Boston, made an address. In January, at the Park Presbyterian Church, the editor of THE RECORD was the speaker, and in March, at the Clinton Avenue Reformed Church, the Field Secretary will be the speaker. A very delightful reception was also held in January by a member of the Auxiliary, at which a number of persons not familiar with the work were brought together to hear the Field Secretary present the religious situation of France and its claims upon the interest of the Christian people of this country.

### RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

NOVEMBER 16, 1910—JANUARY 16, 1911

<b>MAINE, \$33.00</b>		<b>PENNSYLVANIA, \$3,271.50</b>	
Bath Auxiliary . . . . .	\$33 00	Chester, Special Gift . . . . .	\$3,000 00
<b>MASSACHUSETTS, \$127.25</b>		Philadelphia Auxiliary . . . . .	246 50
Andover Auxiliary . . . . .	\$72 25	Scranton . . . . .	25 00
Easthampton Auxiliary . . . . .	20 00	<b>MARYLAND, \$3.00</b>	
Pittsfield " . . . . .	25 00	Baltimore . . . . .	\$3 00
Worcester " . . . . .	10 00	<b>DISTRICT OF COLUMBIA, \$1,000.00</b>	
<b>RHODE ISLAND, \$5.00</b>		Washington, Special Gift . . . . .	\$1,000 00
Providence Auxiliary . . . . .	\$5 00	<b>OHIO, \$500.00</b>	
<b>CONNECTICUT, \$183.85</b>		Cincinnati, Special Gift . . . . .	\$500 00
Hartford Auxiliary . . . . .	\$ 35 00	<b>INDIANA, \$122.00</b>	
Norwich " . . . . .	148 85	Indianapolis Auxiliary . . . . .	\$122 00
<b>NEW YORK, \$2,104.25 ●</b>		<b>MISSOURI, \$110.00</b>	
Ithaca Circle . . . . .	\$ 61 00	St. Louis Auxiliary . . . . .	\$110 00
New York Auxiliary . . . . .	543 25	<b>ILLINOIS, \$630.00</b>	
" " Special Gifts . . . . .	1,350 00	Chicago Auxiliary . . . . .	\$630 00
Utica Auxiliary . . . . .	150 00	<b>MICHIGAN, \$15.00</b>	
<b>NEW JERSEY, \$413.75</b>		Battle Creek . . . . .	\$15 00
Morristown Auxiliary . . . . .	\$131 25	<b>WISCONSIN, \$45.00</b>	
Newark " . . . . .	125 00	Milwaukee Auxiliary . . . . .	\$45 00
Orange " . . . . .	157 50	<b>MINNESOTA, \$100.00</b>	
		Minneapolis Auxiliary . . . . .	\$100 00

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I do give, devise and bequeath to the American McAll Association the sum of \_\_\_\_\_ dollars.

### FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

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